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## DOCTRINAL.

LETTERS ON ELECTION.—No. 6.  
BY REV. RICHARD WRIGHT OF GLASGOW,  
(SCOTLAND.)

Continued from page 93.

3. The Son of God, his Elect, in whom his soul delighted, is able to restore to happiness the whole human race.

The grace which is come by Jesus Christ, is sufficient for the restoration and happiness of all mankind. The grace which came by him is called unsearchable riches; how abundant, then, must that grace be! It is said to fill him in whom it hath pleased the Father all fulness should dwell, Eph. i. 3.—John i. 14.—Col. i. 19. Surely, then, that grace must be as extensive as sin and its effects. It is said, "The law entered that the offence might abound." It is the law that makes sin appear what it is in all its abounding, and that sets forth all its penalties. The law describes the utmost limits of sin, and its effects: yet it is added, "Where sin abounded, grace did much more abound," Rom. v. 20. If sin should abound over millions, to all eternity, & the grace of God never reach them, if the law should ever describe a sin, or inflict a penalty, which grace cannot recover from, if the grace of God extend but to a part, and sin abound over the whole, if grace abound only in this life, and sin abound to all eternity, if grace never counteract all the mischief done by sin in the creation, how can grace be said to abound even equally with sin? Yet the Apostle speaks of its abounding much more. Let us not dishonour the grace of God, by supposing that after having begun its reign for the express purpose of demolishing the empire of sin and death, and establishing its own unrivalled dominion, it will suffer sin to reign, and death to maintain its empire to all eternity.

The provision made in Christ, and through his death, is sufficient for the recovery of the whole human race. He died for the redemption of the transgressions that were under the first testament, Heb. ix. 15. The righteousness of God is declared for the remission of sins that were past, Rom. iii. 25. He gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. He is the propitiation for the sins of the whole world, 1 John ii. 2. Will any one assert, that there is more malignity in the whole accumulated mass of sin, than there is healing virtue and efficacy in the grace which is come by Christ? That sin has been more prolific of misery, than he and his death will ever be of blessing? If the healing virtue of the remedy provided in Christ be capable of producing effects equal in extent to the effects of sin, it follows, that it is capable of effecting an universal recovery.

The priesthood of Christ is sufficiently permanent to enable him to carry into effect all the ends of his mission and death, for he was made an high priest after the power of an endless life, abideth a priest continually, is consecrated for evermore, Heb. v. 6.—chap. vii. 3, 10, 23. His priesthood and the salvation of men are inseparably connected: therefore so long as his priesthood continues, the recovery of man will be carried on.

The authority of Christ is sufficiently extensive and durable to give him full opportunity to bless the whole race of man. He is mediator between God and men, 1 Tim. ii. 5. The word men is used collectively for the whole race. The Father hath given him power over all flesh, John xvii. 2. All the acts done by him, until the kingdom be delivered up to the Father, are mediatorial acts, for till then he must reign as mediator: even until all things be subdued unto him.

"It hath pleased the Father that in him should all fulness dwell;—by him to reconcile all things unto himself," Col. i. 19, 20. If enmity be kept alive to all eternity, all things can never be reconciled unto God. But what is there that God cannot enable Christ to effect? Shall not Jehovah effect that purpose for which it hath pleased him that all fulness should dwell in

Christ? It is no where said, "Some things shall remain in endless opposition to God;" or, that "multitudes of creatures shall be annihilated, because the Lord cannot bring them into subjection;" but it is positively asserted, that "He is able to subdue all things to himself," Philippians iii. 21.

4. Christ will not deliver up the commission which the Father hath chosen him to execute, until he hath carried into effect the promise which God made to the fathers that in their seed all the families of the earth should be blessed.

If all the promises of God be in Christ yes, and in him amen, 2 Cor. i. 20, it follows, that they must all be carried into effect, before his administration terminates; for should one divine promise be negated, should its truth fail to be completely realized, that promise would be neither yes nor amen: therefore, if any part of all the families of the earth fail to be ultimately blessed in Jehovah's chosen one, how will the promise to Abraham be yes, and amen, in Jesus Christ?

"He shall see of the travail of his soul and be satisfied," Isa. liii. 11. But did not his soul travail for all mankind? did he not suffer with a view to the removal of the sins of all? how, then, can he see of the travail of his soul, unless all for whom he travailed, be finally recovered? Can he be satisfied with the eternal loss of millions for whom he died?

He must reign until all enemies be put under his feet, until all things be subdued unto him, 1 Cor. xv. 25, 28. Then, and not before, will he deliver up his commission, that God may be all in all. Was he to deliver it up before he had thus gloriously executed it, God would not be all in all when he had delivered it up; for where sin and its effects have any existence, God is not all, and while sin and its effects be any thing, in any part of the creation, God cannot be all in all.

Can there be any of the human race who are neither in heaven, nor on earth, nor under the earth, nor in the sea? For John, in vision, heard "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honour, and glory and power be to Him that sitteth upon the throne and the Lamb forever and ever," Rev. v. 13. But surely they cannot all unite in this song until they be all blessed in the seed of Abraham.

After the last judgment and the punishment of the wicked, it is said the tabernacle of God will be with men, that they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away," Rev. xxi. 3, 4. The men spoken of are supposed not to have had the Lord for their God before, but to have continued in a state of suffering and pain until the Lord shall then come to put an end to it. Who can these men be who will remain in a state of death, crying, &c. and not have the Lord for their God, after the general resurrection, and the last judgment, until God visits them to put an end to their sufferings? Surely, neither the saints, nor those who died in infancy. Who can they be, but those said to be cast into the lake of fire?

On the whole, it appears that Christ Jesus, who is the elect of Jehovah, is chosen to make the whole creation happy.

This Letter has swelled to an immoderate length, I trust the importance of the subject will be admitted as an apology for the room it will occupy in the Miscellany, and hope I shall be able to bring my future communications on Election into a much narrower compass.

I remain, DEAR SIR,  
In Christian affection, sincerely yours.  
[TO BE CONTINUED.]

A discourse delivered April 15, 1827, in the First Universalist Meeting-House in Portsmouth, N. H.

BY EDWARD TURNER.

Continued from p. 93.

I think myself happy, King Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews, Acts, xxvi.—2.

FIFTHLY. Our opponents allege, that the doctrine we advocate is an innovation upon the doctrines and order of other christian communities. This charge will require but little to be said by way of reply. There can be no doubt, but that those who brought Paul before Agrippa, considered him an innovator; indeed, much of the history of the apostle shows, that his opposers acted with reference to the disorder which they alleged his new doctrine had introduced. The cry of innovation is therefore, not new. No improvement in science has often been attempted, or ever proposed, but a tumult has been raised, because the proposed improvement was to effect a change in the habits of thinking and reasoning, which had for ages been thought correct. In religious concerns, the case is still worse. Religious persons have always professed to believe, that God had yet more light to break forth out of his holy word; but when such light has begun to dawn, it has alarmed

professors; it has excited opposition, and too often called forth the worst of passions. The exclamation has been, "they, who have turned the world upside down have come hither; they break up the foundations of many generations." The charge has been brought and repeated so often, that we are not to wonder if it has ceased to be terrific.

We are willing to admit, that innovations are usually attended with a degree of evil, that they are not for their own sake, desirable; and further, we allow that every innovation is not an improvement.

But while we concede all this, we are convinced by reason, history and experience, that if the fear of the partial and temporary evils which accompany all changes and revolutions in the religious world, had been allowed to deter enlightened men from mental efforts to extend the range of thought, and excite the human mind to advance in knowledge, the world would now be involved in the grossest ignorance; "darkness would cover the earth, and gross darkness the people." The possibility of reasoning incorrectly, and the certain inconveniences and evils, that will, for a time, attend all exertions to improve the mental and moral condition of man, ought not to check inquiry, nor obstruct the course of honest investigation. Shall we never walk because we may fall? Or shall we move in shackles, for fear we should step too far? The success, which has always attended all good exertions to promote improvement, has more than balanced all the evils that have been so much deplored. The reformation, effected by Luther and others, produced great troubles; it was the cause of many temporary evils; yet who does not venerate the characters of the agents in that good work? The argument against innovation proves too much. If it proves any thing, it leads to the conclusion, that all reformers ought to have been quiet, and have made no attempts to enlighten, or improve the world, as such attempts would produce disorder in christian communities, and subvert the existing religious establishments.

Besides, the doctrine announced by Jesus and his disciples was an innovation on all the false religions, that then prevailed. The absurd mythology of the heathens, and the doctrines of the Rabbis, by which they had corrupted the Jewish religion were both assailed; and the perverseness of those, who professed adherence to those systems, was fearlessly exposed. Christ and his apostles innovated upon the heart.

From these views of the subject, we learn, that whatever charges may be brought against a doctrine which is religiously believed, or whatever motives may induce investigation, or subject a system to the examination of its opposers, those who receive it as the truth of God, should in his fear, prepare themselves "to answer, with a meek, patient, and benevolent spirit," concerning all things whereof they are accused.

## PRACTICAL.

### TRUE RELIGION.

[From Luther's Sermons.]

To judge what religion is, you must always consider, that it is a rational thing.

As it is appointed by a God of wisdom, you may conclude, that it bears obvious marks of his wisdom; and as it is designed for intelligent creatures, you may be assured; that its doctrines and precepts are adapted to your understanding, judgment and conscience. There may be doctrines in it beyond the discovery, and above the comprehension of your reason; for even in the natural world you meet with a thousand unsearchable wonders; but the doctrines of religion, when they are once discovered, and when the evidence of them is stated, will appear reasonable to be believed, and plain, as far as they concern your practice.

Religion, indeed, consists much in the exercise of the affections; as fear and hope, love and hatred, sorrow and joy. But these affections can no farther bear a part in religion, than they are under the direction of the understanding. They must not be the fortuitous sallies of the blind and heated imagination; but the calm and rational exercises of an enlightened and well instructed mind.

The religious man knows why he is affected in such a manner, why he hopes or fears, why he loves these objects and hates the contrary, why he is grieved, and why rejoices. Farther than there is a reason for these affections, there can be no religion in them.

True religion is devout, but not superstitious. It will excite you to frequent converse with God, and to a diligent attendance on all the instituted forms of worship; but it will not allow you to rest in these exercises, as the great, or the only things required. It will regard them, not as substitutes for holiness, or compensations for the want of it, but as means to promote the exercise of it in the heart, and the practise of it in the life. To attend on the institutions of God with engagedness of affection, and purity of intention, is devotion. To lay the principal weight on the ceremonial part of religion, or on devices and inventions of men, is superstition.

True religion is affectionate, but not enthusiastic.

It is affectionate or sensible, in opposition to stupidity; but not wild in opposition to reason. There may be a rational assent to the truths of religion, without a heart to feel them, or be governed by them. This is stupidity. True faith is accompanied with a sense of the importance of the things believed. Where this sensible belief takes place, there will be virtuous resolutions and holy affections—there will be sorrow for sin, hope in God's mercy, gratitude to the Redeemer, admiring thoughts of the gospel salvation, earnest desires of an interest in it, and humble joy in the evidences of a title to it.—These are rational exercises of mind, and they belong to true piety.

But then to make the whole of religion consist in inward emotions, to consider the occasional flow of passion as a sign of grace in the heart, to depend on our lively feelings as indications of the divine will, to determine our duty, or our state, by impressions made on the imagination, and implicitly to follow every powerful impulse, or sudden suggestion, in opposition to the dictates of reason and the voice of revelation, this is to supplant religion by enthusiasm.

Though every degree of this spirit may not be inconsistent with integrity, yet the full dominion of it will exclude religion.

Bear it then in your minds, that religion is a REASONABLE service. Employ your reason in judging what is right; and, that you may be furnished for judging, apply to the word of revelation.

## THE BIBLE.

And who of us can forget his own personal obligations to the Bible? Who of us will not remember, while he remembers any thing, the blessed precepts that fell, with such melting sweetness, from maternal lips; the faith, that early and devoutly dedicated us to duty and to God at the Baptismal Altar; the tears of pious solicitude, that so ran down the maternal cheek; the prayer, in which all our waywardness and accumulating guilt were evermore remembered; and the dying benediction,—ah, that last, that richest blessing of a mother's heart,—resting like a sanctifying oil upon our heads? Who of us can be insensible to the nameless blessings of a christian education? Let those before me name the price, at which they would shut their Bibles forever, to close, forever, the doors of the Sanctuary, to break down the family Altar, to shut up the consecrated closet; to bring over the scenes of Bethlehem, of Cavalry, and of Olivet, an everlasting oblivion; to restore again to the grave its darkness and its terrors—in a word, to extinguish in their own hearts and the hearts of their children, every consolation and every hope of the Bible—let them name the price, for which they would consent to all this; let them do it on one of those Sabbath evenings, when by the hallowed light yet lingering in the sweet & tranquil west, they have gathered round the family fire-side to close up their holy solemnities, by teaching the little hearts of their children to glow, and their little lips to tremble with the praises of Jesus, the children's friend, the parent's hope—and I will leave it to them to say, what they will do for the diffusion the Bible; how much they can spare of what God has given them to make God's goodness known to the whole world.

Prof. Hudduck.

## SUNDAY.

The daily occurrences of a week of business absorb the mind so much, that were it not for the regular return of Sabbath the majority of human beings would nearly forget that any thing else was necessary in this world, but money when it is needed, provisions when hungry, clothing to cover, luxuries to feed our pampered appetites. But christianity has consulted the wants of man, and the weakness of his nature, by the institution of one day in seven.

How happy the virtuous man must feel to escape from the trammels of a bad world to one day of sober reflection, or pious indulgence, or of religious consolation!—The mariner, who after a week of storms and gloom, happens to spend one day on the sunny shore of some verdant island that rises out of the main, cannot feel more grateful for his good fortune, than he, who having weathered the misgivings of the week, sits down in his own pew, in his own church, and joins in the service and praise of his great Maker.

## NARRATIVE.

"We had not risen from the breakfast table one morning, when a female, rather young, and fashionably dressed, entered the room. After a few common place civilities, she turned to Mrs. Clifford, saying, 'I called to tell you that Mr. S. is in town, he preaches to-day at —, and you must positively put on your things, and go with me to hear him.' 'Could I consistently do so,' replied her friend, 'I should be very happy to accompany you; but, excuse me if I say, that were this excellent man to see the dear little group by which I am surrounded, he would be the first to forbid my leaving them to listen to his sermon.'"

"Perhaps the conscious recollection of some duty unperformed at home, just then

stung the feelings of our fair devotee, or it might be purely a misguided zeal, which reduced on her cheek, as she retorted, somewhat sharply, 'When, like Martha's, the heart is careful & troubled about many things, it is easy to find a pretext of duty to prevent our listening to the words of Jesus.'"

"Mrs. Clifford mildly answered, 'I hope I am aware of this plausible deception, but in the present instance I am not conscious of meaning the reverse. You may remember, my dear Mrs. Hammond, that Martha was not censured for a necessary attention to her ordinary and relative duties; but for an undue anxiety, and ostentatious and ill-timed desire of proving things, more than hospitably good.' 'I erhaps, too, I may remind you, that there subsists a visible difference between her neglecting to hear the words of the Redeemer, when he honored her foot with his sacred presence, and my declining to attend the discourse of one of his servants, when such an attendance would necessarily involve a neglect of duties, more strictly enjoined upon me.' 'You have always a great deal to say about duties, my dear,' resumed the lady, 'but I read my little aright, no duties are so acceptable with God, as an affectionate reception of his gospel, and a desire to see his kingdom advanced in our own hearts, and in the world around us.' She then magnanimously declared her resolution 'to persist in her attachment to the word preached,' although it continued to expose her to many domestic sacrifices, and involved her in several petty persecutions."

"I believe Mrs. Clifford could have evinced to her fair friend, that she had not read her bible aright; but as a spirit of recrimination certainly was not the temper by which she sought to maintain the honor of religion, she thought it better to drop the subject, than to expose her visitor to the imminent risk of losing her temper."

"A short silence therefore ensued, till Mr. Clifford inquired of Mrs. Hammond, whether she had yet an opportunity of visiting the sick woman, whose case he recommended to her? 'No, really,' she replied, 'I have not had one moment of leisure since you named her to me. On Monday I was at a Bible Society's meeting; Tuesday, I went to hear Mr. — preach; Wednesday, I dined at Mrs. Nelson's, where a select number of serious friends were assembled to meet the Rev. Mr. H. —; all Thursday, I was occupied in endeavoring to procure subscribers to our Dorcas Society; and to-day, I shall hardly have time to swallow my dinner, on my return home, before the arrival of a lady who has promised to go with me to hear a sermon for the benefit of our Sunday School.'"

"As Mrs. Hammond paused, I asked my friend, in a low voice, 'Is it possible to be religiously dissipated?' 'I fear it is possible, though not, I should hope, a very frequent case,' he observed; then turning to the lady who had given birth to the supposition, he said, 'As your engagements are already so numerous, I fear your intended charity will come too late for poor Susan. Our Emma saw her on Wednesday—she was then almost incapable of receiving any nourishment; and, I believe that in a few days, her sufferings and her wants will cease.'"

"If I mistake not, Mr. Clifford designed to convey a practical reproof to this 'wandering star,' and perhaps for a moment it was felt as such; but soon the salutary effects of her regret evaporated into extravagant expressions of sorrow. 'Surely,' she exclaimed, 'there never was so unfortunate a being before. I would have made any sacrifices rather than to have lost the opportunity of hearing the dying language of this poor but pious creature! Then addressing Emma, 'How I envy you, Mrs. Clifford; it must be a sweet satisfaction, to reflect on the many hours which, for this year past, you have spent in reading to the aged sufferer. Perhaps, my dear, you will write a short narrative of her—it would be a charming obituary; send it to me when it is drawn up, and I will get it published next month. Don't you think it would be very interesting, Mrs. Clifford?' she continued, turning to her, before she had given Emma time to reply."

"Emma bit her lips to prevent a smile, though the mention of Susan's name at other times, might more easily have drawn a tear to her eyes."

"Mrs. Clifford replied, 'to us who have so long witnessed her patient sufferings, every circumstance of Susan's death would be highly interesting; but I doubt whether it would be equally so to the public eye. I agree with you, however, in thinking that Emma has been highly privileged in reading to her from that sacred volume, which has furnished the comfort and support of a long life. In witnessing the triumph of a faith like Susan's, at once so humble and so strong, she has enjoyed an opportunity of instruction, which may never again occur, and which, I trust, she will not fail to improve.'"

"The clock now struck nine, and our morning visitor, starting from her seat, took a hasty leave, alleging, that she had a long way to walk, and must be there by 10 o'clock, for, if she were not in time for the prayer, she should have to stand all sermon time, as it would be impossible to obtain a seat afterwards."—W. Messenger.



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, JUNE 22.

DR. BEECHER'S LETTER, AGAIN. Dr. Beecher has at length appeared in the Boston Evening Gazette of last week, acknowledging that he wrote the very singular letter to Mr. Nettleton which was published in this paper some time since, and attempting to do away the impression that it was calculated to beguile, viz. that he entertained, to use his own language, "a secret hostility to revivals in one part of the church, while, for sinister purposes, he was employed in promoting them in another." He does not attempt to vindicate himself by disowning or attempting to qualify a single sentiment or word contained in the letter alluded to, but by publishing "an extract from certain communications to Rev. Mr. Nettleton, written and sent simultaneously with the one surreptitiously published." This extract, though it does not appear that it constituted a part of that particular letter, heretofore published, he seems to think is necessary to a proper understanding of the latter. If we had room, we should lay it before our readers this week; but as it is, we can now only remark, that so far as we are able to understand it, it furnishes no apology, but rather a confirmation of what he said in the letter. Putting the two extracts together, or considering each separate from the other, we are led to conclude that Dr. B. in his communications to Mr. Nettleton, has told what he honestly believes—as far as it would answer for him to tell it—concerning what are canting terms "revivals of religion." He holds to genuine revivals; and so do we. He is, however, inclined to think that much of that, which is boasted of as being the work of God, is nothing better than "an assault of Satan" and altogether spurious; and so do we.

When he first heard of the famous revival in N. Y. he rejoiced. He "had hoped" sundry good things about it. "He had begun to anticipate as the result, a power of moral sentiment" &c. But subsequent facts which came to his ears, caused him to be "alarmed," and "increased his fears that Satan" was at work there. Hence he wrote to Mr. N. in order to strip infatuation of its claim to religion and to admonish his friends there not to be imposed upon by what he believed to be spurious rather than genuine.

There is one sentence in the extract which may be admired for its eloquence, but to the idea of which we cannot as yet fully subscribe. It is the following: "The deeper the wave of public feeling which is rolled up by the breath of the Almighty, the greater is the danger and the more injurious is the effect of mismanagement." What! Is that state of "public feeling," produced by the pure and holy "breath of the Almighty," "dangerous" and "injurious," unless counteracted by the superior management of certain clerical leaders? To us such a sentiment appears to be impious.

Speaking of revivals in general, the Dr. adds: "Revivals usually include but a small portion of the entire community, and are destined often to experience a re-action when they have passed by." There is much truth in this remark. These revivals, as they are called, are produced by an excited state of the passions only. Those are generally affected by them whose passions are strong and whose understandings are weak. There is always some combustible material in society fitted to be inflamed by passionate addresses, but as the number of such persons is not large, "revivals include usually but a small proportion of the entire community," the largest part of which will still think and act for themselves. We have been witnesses of these excitements, which return about as often as the light materials that they operate upon are collected in society, and can bear witness to what Dr. B. says, that "they are destined often [if not always] to experience a re-action when they have passed by." The "general effects," as Dr. B. observes "are seen to be bad."

We are confirmed in the opinion, that the Dr. is conscientiously opposed to Revivals,—we use this word now, as he would, not in its true, but in its popular acceptance, viz. to designate those over-heated excitements which have been a disgrace to Christianity, but which are dignified by the infatuated subjects of them as Revivals. He is not, nor are we, opposed to revivals, truly so called. We would "rejoice" as much as he in such as "result in a power of moral sentiment" and rational amendment,—but such was not the N. Y. revival, nor are what are called revivals generally productive of such effects.—Too generally they are characterized by "universal misrule and moral desolation."

We surely are not disposed to censure Dr. Beecher for his opinion of these things, nor would we imply, as he seems to suggest we have implied, that he is guilty of "a secret hostility to revivals of religion in one part of the church, while, for sinister purposes, he was employed in promoting them in another part." We do not know that his preaching in Boston has been at all inconsistent with what he says in his letter to Nettleton. If he has communicated no "fire" among the people

of that city, nor been instrumental of "burning his neighbors fellow ground," unjustifiably, we would give him full credit for consistency. We hope,—and for aught we know it is so,—that he always preaches with as much frankness, and with as little concealment, as he writes to his confidential friends.

Dr. B. is in something of a delicate situation, and we are sincerely disposed to commiserate with him. He seems to manifest a commendable disposition to render his orthodox brethren more temperate and rational upon the subject of revivals than they often are; but in endeavoring to effect this, he lays himself liable to unfavorable suspicions.—His good sense on the one hand, and his regard for the friendship of his brethren on the other, invite him to different courses, and to proceed in such a manner as to manifest the former without impairing the latter is truly delicate, if not perplexing.

The Editor of the Boston Evening Gazette, to whom Dr. Beecher sent the communication alluded to, in remarking upon the subject says:

"The letter first published in this paper he admits to be genuine—and it is for our readers and the public to judge whether the present remarks form a sufficient foundation, to support the original observations. What Doctor Beecher intends when he says, that, 'Satan is as usual plotting to dishonor a work which he cannot withstand,' it is difficult to imagine—unless he refers to the recent movements on the part of his opponents in this city to produce a counteraction to the spirit of fanaticism and intolerance, which is overspreading the land with gloom. But we rather suspect he may have confined his allusion to certain other parts of the country, when he speaks of 'the injurious effects of mismanagement, and discountenancing all needless repellant in conducting revivals of religion.' We only wish our observations to guard against any imagined insinuations as to the sects of liberal Christians in this City and its vicinity."

## RELIGIOUS INTELLIGENCE.

**SOUTHERN ASSOCIATION.** The Southern Association of Universalists was held in Springfield, (Mass.) on the 6th and 7th inst. The session is said to have been highly interesting and profitable. Some important Resolutions were passed, Rev. L. R. Paige was installed as Pastor of the first Universalist Society in Springfield, the new Society in Duxbury was received in fellowship, and during the session five Sermons were preached.—The walls of our Zion appear to be extending in every direction.

The Universalist Convention of the State of New-York met in Utica on the 9th ult.—The assembly was numerous and the business of the session was conducted with harmony and effect.

The central N. Y. Association convened in Hamilton, Madison Co. on the 6th inst.

The Black River Association met in Potsdam N. Y. on the 13th, and the Conventional Association assembled at Salisbury, in the same state, on the 20th and 21st inst.

The New-Hampshire Association of Universalists was holden on Wednesday and Thursday of last week in Washington.

The cause of truth was never in a more prosperous condition throughout our country than it is at the present moment.

The Rev. Stephen Cutler, late of Cumberland Hill, Mass. has recently been settled over the First Universalist Society in North Providence, (Pawtucket village), R. I.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

## THE PREACHER.—No. 1.

Continued.

"I love them that love me, and those that seek me early shall find me."—Proverbs of Solomon, viii. 17.

Wisdom lays the foundation of every christian grace—stimulates every laudable improvement in science and religion, and supports us under all the trials of life.—She inspires us with becoming gratitude in times of prosperity, and clothes us with the panoply of fortitude to bear up under the adverse gales of fortune.

By having this principle in exercise, we are preserved from many evils both real and imaginary. It may be said to be the medicine of the soul designed to heal its various maladies. When applied it operates as a restorative, bringing peace and contentment in its train.

Thus wisdom manifests her love to those who regard her; by imparting her blessing; by communicating her durable and imperishable riches to the mind; by exciting the strongest confidence in God; by filling the heart with the most lively hopes in his mercy, and by guiding our feet in the way that leads to pure and unsullied joys.

There is a promise of immense value contained in our text. "Those that seek me early shall find me." The nature of this promise shows that it is conditional, and the conditions are named in the text. Wisdom makes not the simple wise while they remain in their folly. It is by enlisting under her peaceful banners, by imbibing her genial spirit, by being governed by her heavenly precepts, that we partake of her salutary influence. As it is by regular and steady advances that we make progress in any science, so in relation to obtaining wisdom, we must pursue it with constant assiduity and unremitting zeal.—But we are not to consider it a hardship; we are not to complain of its being "wearisome" and burthensome. No. We shall find by happy experience that, in every

step of our progress, it is a light to our feet and a lamp to our path, that it affords us moral pleasures which the ways of folly will never suffer us to enjoy. Yea, it will be our conductor in the way of holiness and felicity. "The path of wisdom is the path of the just which shineth more and more unto the perfect day."

If we would experience the sublime joys of religion and virtuous affection let wisdom dwell in our hearts. All that we know of the power of religion consists in love to man, and this is dictated by the "wisdom from above, which is first pure then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Every duty which is enjoined upon us in the gospel, is seen to be in harmony with wisdom not only by its effects on society, but by its operation upon the heart.

We shall now proceed to point out some of the methods by which we may seek wisdom so as to obtain it.

1. We should by all means endeavor to realize the want of wisdom and her wholesome instructions; for the whole need not a physician but they that are sick. No person will apply to a physician until he is convinced of the necessity of medical aid. So, neither will a person inquire at the portals of wisdom until he has a realizing sense of his weakness, his impotency and his liability to go astray. But how natural it is for a man who is in the mazes of a dark and lonesome wilderness, where he is beset with perplexity and evil on every side, without the prospect of a speedy deliverance, to desire a light and a safe and easy path to conduct him to the open fields of happiness.

The first safe guide who should appear, would be hailed with transports of joy, and be followed with the greatest pleasure.

Wisdom is the safe guide of the wanderer, the never-failing friend of those who place themselves under her directions.—How important then that we feel the want of wisdom to direct. This feeling may be obtained by reflection and meditation; by retiring often from the busy crowd of life and the vain amusements of the world; and in the stillness of solitude, compare the past with the present, examine carefully our own hearts, and wherein we have departed from the dictates of wisdom, we shall feel the necessity of reforming our conduct and of living virtuous lives.

2. Another method by which we may seek wisdom is, by reading and meditating upon the sacred scriptures. Every page of the bible bears the glorious stamp of divine wisdom. There wisdom sits enthroned in light, and that light is destined to dispel the darkness of the mortal universe. There she points out the duties of human life, and shows the relation in which we stand to God. The scriptures should therefore be read to furnish our minds with wise and virtuous principles, and to guide our feet into the way of peace. Here it is proper to remark that what we receive from the scriptures by way of theory should be reduced to practice in our daily life and conversation. The most correct and enlarged theory is of no service to us without a corresponding practise. This will invariably promote our social and individual happiness. Every duty carries with it its own reward; it brings a pleasure to the soul which a stranger intermeddeth not with.

3. The third and last method which we shall name at this time is, to view and reflect upon the causes which have placed some men in the highest stations of virtue, honor and glory, while others who possessed talents equally brilliant and advantages equally great, have been plunged into the vortex of dissipation and ruin, contempt and disgrace. In forming our characters, the virtuous and the great should be our models while the warning voice which is heard from the fate of the vicious, should be listened to with attention.—"Those that seek me early shall find me."

To you, ye blooming youth, the hope of your anxious fathers, the pride and joy of your tender and affectionate mothers, doth wisdom call. She pleads with you to receive her instructions, to obey her precepts and reap her rich rewards. O let her not plead in vain. If you store your minds with the heavenly treasures of wisdom in your youth, and continue through life to follow her dictates you can never be poor. Though you suffer the loss of all things which a thoughtless and giddy world pronounces good and desirable, yet the treasures of your minds can never be taken from you—nay, you will be fortified with virtuous principle against the crossing vicissitudes of a deceitful world, and with a holy calmness await the various ills which you may be called in the order of Providence to experience.

LIVERMORE.

[For the Christian Intelligencer.]

## COPY OF A LETTER TO A VENERABLE PARENT.

You appear to be somewhat anxious about my religious opinions, and wish to know my views concerning universal salvation. I would observe very candidly that I am, after many years serious consideration, fully established in that faith. Perhaps you will recollect that the last winter I had the happiness of spending with you at —, we had the dialogues of the Rev. Mr. Winchester, in the family, and that I read them with great attention. I had been long dissatisfied with the doctrines, as taught and believed, in the churches, in New-England, for they did not appear to me to embrace the plain evangelical doctrines of the gospel; but the doctrines of priest-craft and of men.—Mr. Winchester's writings satisfied my mind very well. But, as his views of the subject were new to me, I thought best to

say but little about it then, and take time for reflection. And the more I have thought upon it, the more I have been confirmed therein.

The very reason that so many are alarmed at the universal doctrine is because they cannot mix it with the creeds of men. And this is the case, for it is totally distinct from them. It is the doctrine of the grace of God to the whole human family, and cannot be severed, or divided into parts, and therefore can never be conformed to any partial creed. For God is one, Jesus Christ is one, and his salvation is one, having neither part nor subdivision. The universal doctrine regards God, as the Father of the whole human family, and Jesus Christ as their Saviour. We find, in the first creation, that God created man after his own image, and I challenge the world to produce one tittle of evidence, from the mouth of God, or any of his holy prophets, of apostles, showing that that decree has been, in any manner, altered or revoked. On this ground, we deny the doctrine of total depravity. For if man still has the image of God, and is totally depraved, God also partakes preeminently of this depravity, in proportion to the pre-eminency of his attributes. And who dares of God to make such a declaration?

On the same ground, we next deny the doctrine of original sin. And here, it is enough for us to say, till the contrary be proved, that these two doctrines are not found in the bible. And I beg of you not to go to the catechism of the assembly of divines, at Westminster, for doctrines, which the holy scriptures teach not. As touching these doctrines, and the fall of man, as it is called, I will only ask you to notice one sentence, in the writing of St. Paul, which is the only allusion, if this can be called one, in the whole bible, to them: "As in Adam all die;" not died, "even so in Christ shall all be made alive," and I will have you to draw your own conclusions. I would also refer you to the beautiful paraphrase of Dr. Watts, on the same words:

"In him the sons of Adam boast  
More blessing than their father lost."

And, as matter of analogy, which we need to help the weakness of natural understandings, we consider the sun, in the natural world, the source and centre of all light and heat; so, in the moral world, we consider God, the source and centre of all good, and that every good, which we receive and enjoy, is a diffusive part of some one of his divine attributes. And, on this head, Mr. Pope has said more concerning the universal and distributive goodness of God, in the few lines below, than all the divines, who have written on the subject:

"Warms in the sun, refreshes in the breeze,  
Glow in the stars and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent,"

And it is truly worthy of remark to notice, with what beauty and simplicity and plainness, all writers speak of the goodness and the attributes of God, when moved by his holy spirit.

It is very natural to inquire, when any one embraces what is called a new doctrine, what effect it has, on the heart and life.—As it respects myself, I can only add these simple remarks. While I was laboring under the load of creeds, which taught that God was angry with the wicked every day, that his all-seeing eyes were watching my every frailty, that every misdeed was a heinous sin meriting eternal punishment, I can truly say that, as I apprehended his vengeance, I dreaded his power, and of course hated him, in the same proportion. For it is an eternal and unchangeable principle of the human mind, and implanted by God himself, to hate every being, from which danger is apprehended, and our apprehensions are always in proportion to our ideas of the abilities of any being to do us harm. And the greater the harm we dread, the greater the hatred.

Now, since it has pleased God to open and enlarge my views of his character, and to discover from his works and word, that my former views of his character which had been taught me by the doctrines of men, were all erroneous, I can, with undeviating complacency, look to him, as the common father of the human race, and as my first, my last and best friend, believing that he has not, never had, and never will have any design of harm against me. These sentiments have led me to put my whole trust in him, believing that he will fulfil all his designs concerning me, in mercy and faithfulness, and that all he has required of me is to do justice, to love mercy, and walk humbly. And I can assure you that I would not exchange these sentiments and feelings towards God, though they be called by the world, by that unpopular and scouted name, UNIVERSAL, for all the creeds of men and all the priest-craft in the world.

And I might perhaps well remark, that as universalists, we all but deny the name of creed, in its popular sense, for the holy scriptures do in fact teach but two articles, and those we have from the mouth of Jesus Christ himself, viz. "Ye believe in God, believe also in me." Thus we believe in God, the creator and governor of the universe, and Jesus Christ as the Saviour of men. To those, who delight to make creeds and put them in the place of God, and fall down and worship their own works, we surrender creeds, as such.—And mark you how these dogmas always fall before the ark of the covenant. And I rejoice that mine has long ago fallen, and that I have nothing left between me and my God but the covenant of his grace.

This remarkable difference appears to be between the faith of a universalist and

an orthodox faith, as I understand them: We hold to the promise of God, "In thee, and in thy seed shall all the kindreds of the earth be blessed." They, that by this creed shall we, the elect, be blessed, and build their hope of heaven upon the degree of fiery zeal, which they manifest towards those whom God hates, according to the principles laid down in their creeds. And concerning the doctrines of repentance, the orthodox creeds teach that it consists in joining the church, in hating sinners, not sin, in persecuting heretics, and, in short, doing all those pious mischiefs, which they believe God would do, were he in their places. But what says the good old book concerning repentance? "That it is the turning with the whole heart unto God." And, as to faith, the orthodox maintain that it is asserting and subscribing to the doctrines and creeds of the Church. But the apostle says, "it is an anchor to the soul sure and steadfast and taketh hold, on that within the veil." So also is the commonly received opinion concerning prayer, a certain round of visible duties, and unless those are performed, the person is a heretic, however pious in his own heart, towards God, because the creed says so. But the good old book says, "that prayer is a sincere offering up of the heart to God." And who has a right to scrutinize these affairs but God and conscience? I am not speaking in derogation of public, devout and sincere prayer; but only of that ostentatious display of it, which is the idol of superstition.

I suppose you have imbibed the popular notion concerning the universal doctrine, that it is hatched up among the profligate and abandoned of the earth, as a hold to flee into from crime and every pollution of character, and because the reverend gentleman, whose tune this doctrine does not serve, have told the people so, because it puts down the strong holds of their superstitions and creeds, and exposes many things, to the world, as detestable errors, which they have taught the people to believe to be essential to salvation. But my bible tells me that this is the doctrine first delivered by God himself, to Adam, Noah, Abraham, Isaac and Jacob, and taught by Moses, by the Prophets, and last of all confirmed by Jesus Christ and his Apostles. If any wish for an older doctrine than this, let them go to the creeds of the church for it, and I will go to my bible for the new doctrine of universal salvation: new, because it is a well of water springing up unto eternal life.

And it is also worthy of notice that during the ministry of Jesus Christ, his preaching and that of his disciples was solely to the Jews. And so exclusively were the persecutions of the Saviour confirmed to the Jews, as a nation, that Pilate, the Roman Governor, at the time of his condemnation, not only withdrew from the sanhedrin; but, before he retired took water and washed his hands, before them all, in token of his innocence. And after the resurrection, the apostles were commanded "to go into all the earth and preach the gospel to every creature."—Here was no party, no orthodox, no privileged order.

I declare it, a truth that can not be resisted, that the universal doctrine is the only doctrine, wherein the works and designs of God, both in nature and grace all come together, unite and harmonize. In the kingdom of nature, all take equally the bounties of his providence. No rack, no tortures, no fiery zealot commissioned from God, with his holy, infallible creed is there. And wherever you see God, whether in the natural, or the moral world, you see the evident fruits of love, peace, joy, happiness. Wherever you see bigots and zealots acting, as they say, in God's name, you see creeds, racks, prisons, faggots and flames, and all for the love and glory of God.

As to regeneration, or being born again, as it is in the book, that was addressed to the Jewish Priesthood, Nicodemus being one, signifying that, as the Jews, as a people, had been already born, or brought into the Mosaic covenant, it was also necessary that they, as a people, or church, if you please, should again be born, or brought into the Christian dispensation. And you will notice this remarkable form of expression used by Christ to Nicodemus, "ye must," &c. not "thou." But when the Gentiles are named, as coming into the Christian dispensation, they are said to become "new creatures," because in a doctrinal sense, they never had been born, but only in a natural sense, created. Perhaps you will be alarmed at the plainness of these observations, and say that we deny altogether a change of heart. Not so. We hold to all changes, which are for the better, and to none other. If God, in the beginning of existence should give a child a good heart, I would ask, if you should change that child's heart, after becoming a man, what kind of heart would you give him? Universalists hold to a change of heart, whenever that change can be for the better, and not otherwise. And we should believe more in these pretensions to regeneration and the new birth, which others make, if we could see in the life and conduct, any evidence of it. But when we see people loudly professing to have been born again of the spirit of God, and at the same time flaming with a zeal, which consigns their fellow-men differing from them, to the stake, when they have the power, and where they have not, reporting all manner of falsehood about them, traducing the reputation, and doing them every mischief which their fiery zeal, and pious malice can invent, it is in vain to talk to us of the regenerate



of such saints, who under these dark disguises commit the most abominable sins. What says the good, old, holy book on this head? "He that is born of God ceases from sin." Let these preachers give the world this evidence, by their daily walk and conversation, and no one would gainsay or deny the truth of individual regeneration, or that they had become new creatures.

You ask, "why I have turned aside from the good old way?" I answer, that the reason I turned aside from "the good old way," as you call it, is because I find so many ladders filled with thieves and robbers, that I have concluded to be contented with going in at the gate. These are only some general ideas of the doctrine, and I have not room to enlarge any more, at present. I make not these remarks with any design to bring you into this faith, unless God should see fit to do so. You therein by the teachings of his good spirit, but to explain to you some of the leading points of the doctrine, and of my own views, and to show you how well I am satisfied therewith.

P.M.L.

[For the Christian Intelligencer.]  
THE LORD'S SUPPER, AGAIN.

MR. DREW. Sir:—I noticed in your paper of the 15th inst. a communication signed "Philorhomacus," on the subject of the Lord's Supper. The writer goes on at some length to state, that the ordinance is useful as an emblem, that it serves to raise our minds in devout adoration to the author of all good. So far as it has this effect, it is no doubt good, but this does not prove that it is a duty binding upon us, to observe the institution. We must have plain scripture proof, to that effect, before we can consider it as a duty.

Philorhomacus has brought forward no scripture, to prove his position, except 1 Cor. xi. 23, 26, and on that he has made no comment. We will endeavor to ascertain, what say the scriptures on this subject, and abide by their testimony. The first mention made of the ordinance, is in Matthew, xxvi. 26-29. "And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying drink ye all of it: For this is my blood of the New Testament which is shed, for many for the remission of sins. But I say unto you, I will not drink, henceforth, of the fruit of the vine, until that day when I drink it new with you in my father's kingdom."

Is there any thing in this to prove that it was intended to be observed to this day? So far from it, that it is not intimated, that it was ever to be observed again. The parallel passage, is in Mark, xiv. 22, 25, which to save room I forbear transcribing. It is found again, in Luke, xxii. 19, 20. On all this I remark, that it is called in every place, the keeping the passover. Now we know, that the institution of the passover, with all the other Jewish institutions, and ceremonies, ended at the destruction of Jerusalem. The keeping the passover, is mentioned in John, chap. 13, but nothing is said respecting the bread, or the cup, as in the other gospels. But why this omission, if the ordinance was intended to be observed to the end of all things? On the supposition that it was to end at the destruction of Jerusalem, it is easily explained. John did not write his gospel, till some time after that event, and of course it was of no interest to mankind then, except as a matter of history. In 1 Cor. xi. 23, 26, we read thus, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The time of keeping the institution is here limited, to the time when the Lord should come.

If we can ascertain that the Lord has already come, we know that the ordinance is at an end. In Matthew, xvi. 27, 28, it is said, "For the Son of Man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." See also Matthew, xxv. 29, 34. Mark, xiii. 24, 31. Luke, xxi. 25, 33. It is clearly proved from these passages, that the time of the Lord's coming, was at the destruction of Jerusalem, and of course the ordinance of the Lord's Supper, was then at an end, as it was only to be observed till he came. In Acts, ii. 42 and 46, xx. 7, and in 1 Cor. x. 16, 17, mention is made of breaking bread; and in 1 Corinthians x. 16 and 21, speaks of taking the cup; all of which no doubt allude to the ordinance of the Lord's Supper: but as they have no bearing on the argument, I forbear transcribing them. These I believe are all the texts in the Bible, where the institution is spoken of. If any one wishes to observe the ordinance, and considers it useful as an emblem, I have not the least objection. But I object to having it held up as the command of God. The attaching of unmeaning ceremonies, and ordinances, to the Christian Religion, and enjoining, them upon mankind, as Christian duties, has been a great hindrance to the spread of

truth. Rational men seeing such things, advocated by those who profess to understand the scriptures, and not taking the trouble to examine for themselves, to see whether these things be so; condemn the whole system, as unreasonable, and unworthy of an all wise God. Perhaps an objection will here be made, that the ordinances, being considered as a command at any time, will have the same weight in the argument, that it would have, if it was always so considered. I answer that the reason why it was commanded at that time, was to keep the day of the passover in remembrance; because on that day, the Jews, from all the surrounding country, went up to Jerusalem, to worship. And it was at the time of the passover, when the city was full of strangers, that Titus with his army surrounded, and shut up the city, so that none could escape. The disciples were therefore to keep this day in remembrance, and depart from the city before it arrived, and thereby escape the destruction which came upon the unbelieving Jews. In John, xiii. 14, we read as follows. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Here the disciples were commanded, to wash one another's feet, and the command is not limited to any time. Why do not Christians now-a-days, wash one another's feet, as well as to partake of the sacrament of the Lord's Supper? I answer that it has got out of fashion. It is too humiliating to Christians in general. They like something that will appear imposing. If they were seen washing one another's feet, the world's people would conclude, that religion was a plain thing. Then all their incomprehensible mysteries would vanish into air.

A FRIEND TO TRUTH.

Bath, June 1827.

## THE CHRONICLE.

GARDINER, FRIDAY, JUNE 22, 1827.

FAULTS SOMEWHERE. We frequently have complaints made to us from various quarters, that our papers do not arrive regularly to subscribers. We would take the opportunity to say, that the fault does not lie with us. The papers belonging to every subscriber on our list are faithfully deposited in the mail in due time; and if they do not reach their places of destination the error must attach to the post-office department. If there are any post masters who are so very pious that they consider it a christian duty to disregard the solemn obligations of their oaths, by wilfully detaining or destroying these papers, we do hope our subscribers will endeavor to ascertain the fact and inform us of it. We promise to let the Post Master General know them, that he may deal with them as they deserve.

BRICK MAKING. Mr. David Flagg, Jr. of this town, has constructed a machine for making bricks, which promises to be of great utility in the manufacture of that article. The machine, now in operation, is moved by one horse, and it makes or strikes the bricks as fast as three or four persons can take them away and place them on the yard. It requires two persons to supply it with mortar, one to wash moulds, and another to place the empty moulds upon the machine. With this number of hands from 18 to 20,000 bricks may be made in a day, although Mr. Flagg, for want of sufficient yard room, has not made more than 16,000 in one day. While observing the operation of the machine a few days since, we had the curiosity to count the number it turned off in five minutes, which was 144. The bricks made in the machine are more handsome & much more compact than those manufactured in the ordinary manner by hand.

MASSACHUSETTS. The Legislature of Massachusetts adjourned on Saturday last. Previous to the adjournment a resolve was passed authorizing a survey for the contemplated "Grand Rail Way" from Boston to Albany, and ten thousand dollars were appropriated for that purpose. This project appears to be so popular in Massachusetts, that there cannot be much doubt but it will be carried into effect. A Resolve was also passed granting a township of land for the making of the Canada Road in agreement with the efforts of this State.

MR. JARVIS having declined accepting the appointment of Treasurer of Massachusetts, Joseph Sewall, Esq. of Boston, has been elected to that office and entered upon the duties of it.

ITEMS. The Council of Censors of Vermont have voted that it is expedient to alter the constitution of that state so as to have a Senate as one of the Legislative branches thereof.

At the late term of the Supreme Court in Somerset, one person, John Norton, of Jackson, for counterfeiting, was sentenced to the State's Prison for 4 years.

In Penobscot two persons have been sentenced to the State's prison, viz:—Eben Brooks of Hampden, for stealing, &c. 7 years hard labor;—Benson Howard, of Howland, for horse stealing, 1 year hard labor.

The amount of tolls collected on the Erie and Champlain Canals, during the months of April and May last, was 214,693.13.

Green peas, Strawberries, &c. have been brought into our market within a week or more past.

In Bangor, where are always many wonders, cucumbers have been gathered.

The corner stone of a new monument to be erected over the remains of the parents of Dr. Franklin, was laid in Boston, on Friday last. Gen. H. A. S. Dearborn delivered an address on the occasion.

ANNIVERSARY. The next anniversary of American Independence will be celebrated by the citizens of Hallowell; and WILLIAM W. FULLER, ESQUIRE, Counsellor at Law, will deliver an Oration on the occasion.

GREAT BRITAIN. By the packet ship Hudson, which arrived at New-York on Thursday from London, intelligence has been received as late as the 5th of May. The sitting of the House of Commons on the 3d of May was one of the most stormy that had been witnessed for many years. The standard of opposition was fairly unfurled. Mr. Canning made a most triumphant speech. Sir F. Burdett and Brougham made eloquent speeches, explanatory of their views, and avowing their purpose to support the new administration. Sir Thomas Lethbridge and Mr. Dawson assailed the new ministry, expressing much chagrin, and stigmatising the union of the Whigs with Mr. Canning as one of the basest coalitions which the country had ever witnessed. In the House of Lords, on the evening of the 2d of May, the ex-ministers entered on their defence, and proved such a total want of concert on their part, that the editor of the Sun doubts whether Mr. Canning was authorised in calling their simultaneous secession a "strange coincidence." The principal speakers were, the Earl of Eldon, the Duke of Wellington, the Earl of Mansfield, Viscount Goderich, Earl Bathurst, Lord Melville, the Marquis of Lansdown, and Lord Ellenborough. It is rumoured that Parliament will be dissolved at the close of the present session, in order to give the new ministry the advantage of a new election. [Boston Courier.]

FRANCE. One of the most interesting articles of intelligence is that of the disbanding of the National Guard of Paris, in consequence of the disgust they had expressed at the ministers who attempted to invade the liberty of the press. The Etoile gives a long account of the review of the National Guards on Sunday, the 29th of April describing in glowing terms the animated and exhilarating scene: but adds—"unhappily the conclusion of the day did not answer to the beginning." The Journal des Debats says—"A cry of hatred of the ministry resounded in the crowd. It even proceeded from the ranks of the National Guards. Three or four legions uttered it repeatedly: even some of those which, in the presence of the king, had only given vent to acclamations of gratitude and loyalty, pronounced loud expressions of blame against the chief minister, as they passed near his hotel. It is said that the king having remarked one of the guards who forgot his august presence, to think of the ministry, approached, made him quit the ranks, or ordered him to be cashiered, and expressed his royal displeasure in terms so dignified and so firm, that the company to which he belonged showed their approval by cries of Vive le Roi!"—[ib.]

HUDSON RIVER. Besides the numerous Steam-boats, which are constantly plying on this river, and which afford the best and cheapest mode of communication for travellers, between Albany and New-York, there are an immense number of sloops employed in the transport of merchandise. A gentleman, in passing from the former to the latter city, during a single day, counted 220 vessels of this description, on their passage up and down the river. The increase of business is one of the proofs of the efficacy and utility of canals, when conducted by public spirit, and made answerable to the resources of a country. Our enterprising citizens must begin to think of the expediency of opening a canal to the St. Lawrence, and completing, as soon as possible, a fine road to Canada. Communications of these kinds would give a new spring to industry and enterprise, and cause the march of improvement in Maine to keep pace with the public spirit of other states. These avenues once opened, on a large scale, and the line of steam-boats along the coast, placed on a footing commensurate with the increasing intercourse between our sister states and neighboring colonies, Maine will rise in importance as a commercial, agricultural and manufacturing state, beyond that of almost any other section of the country. [Maine Inquirer.]

PORTSMOUTH, JUNE 14.

A WHALE CAUGHT. On Thursday afternoon last, a whale which had been seen in the offing several days previous, came into our harbor, and continued sporting near the Navy-yard for two or three hours, where the spectators had a fine view of him. A little before sunset, attracted thither probably by the large quantities of alewives in the river, he passed Portsmouth bridge. It is supposed he injured himself against the piers, and was evidently afraid to re-pass it. On Friday morning he was seen by the market people coming down the river. An expedition was immediately set on foot by Col. Decatur of the Navy-yard, and Mr. Z. Willey to take him, which was not successful till Tuesday evening at 5 o'clock, when a harpoon from Mr. Willey took effect, followed by two harpoons and four lances from Col. Decatur, near Pine Point in the Berwick branch of the Piscataqua, about ten miles from town. He continued towing the two boats attached to him, till Wednesday morning, sometimes going with the greatest velocity, and with imminent danger to the boats at the Horse-races, which was nearly 3 hours, and from 5 to 7 in the morning was in view of thousands who flocked to see him, being then in sight of Portsmouth bridge. He was finally despatched at 7 o'clock near the bridge, and secured in Spinney's creek, thence carried to Badger's island, where preparations were yesterday made for his exhibition. From Friday to Wednesday morning the river has been filled with boats, either trying to take him, or to view the sport. The bridge and margins of the river, have been thronged with spectators, especially on Monday afternoon, when he was in view the whole time, and the river perfectly calm. The appearance of a whale is any river in the U. States would be considered an extraordinary and gratifying circumstance, and for five days our citizens have had that opportunity that may

never occur again. The length of the whale is about 50 feet, and his breadth about 16 feet.—[Commercial Adv.]

SUPPOSED DISASTER. On the 28th ult. on the beach at Bald Head, was found a corked bottle, containing a slip of paper, on which is written "May 13th 1827. lat. 13, 30, N. long. 77, 30, W. On board ship Saco, of Boston, Liverpool, master, from New Orleans, for Liverpool—out 13 days, very leaky, making 900 strokes per hour." The slip of paper is torn into three pieces, and is somewhat stained. From the deplorable condition of this ship, we much fear, that ere this she has foundered, and that the crew are lost. There is a possibility that the crew have been saved by some other vessel—a bare possibility! and we cannot but admire the firmness, which enabled a gallant mariner to seize this only means, to inform his friends and those interested in the fate of his vessel, of her impending destruction.—[Cape Fear Recorder.]

DEATH BY LIGHTNING. On the afternoon of Wednesday last in the town of Livingston, a person by the name of Adam Funk was killed by lightning and another severely injured, while at work in the field. The lightning struck Mr. Funk, in the neck, and passed through the body, similar to a musket shot. The other lay in a state of insensibility for a considerable time, but we understand that he has recovered from the injury sustained.

## MARRIED.

In Sterling, Mass. Mr. Charles Griffin, publisher of the Worcester Egis, to Miss Sally K. Houghton, of S.  
In Boston, by Rev Mr. Gannett, Rev Henry Ware to Miss Mary Pickard, daughter of the late Mark Pickard, Esq.—By the Rev. Mr. Barrett, Mr. Cha's Coolidge to Miss Louisa A. N. Dillingham.

## DIED.

In Portsmouth, N. H. Mr. John Bazin, aged 64.  
At the Hospital, Portland, of small pox, Mr. John Caswell, aged about 50.

In New-Gloucester, on the 3d inst. Jabez Cushman, Esq. aged 71. Thus crowned with old age and with honor, is gathered to his grave in peace, a faithful and affectionate husband, a kind and provident father, and an upright, efficient, and useful member of Society. He was "known in the gates, when he sat among the elders of the Lord;" and the works of a lengthened and active life will long stand a monument to his memory. He had been from a youth a firm believer, and a faithful and zealous supporter, of the doctrine of the final salvation of all men through Christ; and practised that liberality and good feeling towards other orders of Christians, which is compatible with the character of a lover of good order and a friend to mankind. During a gradual decline of health, his lively faith in the crucified and risen Saviour so far disarmed approaching death of its terrors, that in great composure and presence of mind, he regulated all the extensive concerns in which he had been engaged in life, and committed them to other hands. And when he had finished his work, not neglecting even his funeral arrangements, happy in a hope full of immortality, he resigned his spirit into the hands of Him who gave it. S. C.

In Bridgewater N. H. 7th ult. Hon. THOMAS CRAWFORD, aged 89. He was born in the French war and was once a prisoner—he fought at the ever memorable battle of Bennington—his whole life was remarkable for patriotism—His general character, his moral honesty, his liberal and tender feeling towards the poor and needy, are worthy of all praise. His religious sentiments corresponded with his daily practice—for as his charity extended to all, so he believed in the final restoration of all things. In his last sickness while racked with pain and bodily infirmity, his mind seemed in a great measure unimpaired and he breathed his last in humble resignation to the will of his Maker.—[N. H. Patriot.]

## MARINE JOURNAL.

## PORT OF GARDINER.

THURSDAY, JUNE 14.  
Arrived.  
Schr. Henry, Nichols, Mobile, via New-York.  
Sloop, Rapid, Calford, Portland.  
FRIDAY, JUNE 15.  
Sailed.  
Schr. Eliza & Nancy, Robinson, Falmouth.  
Mary, Kinsman, Salem.  
Catharine, Marson, Boston.  
Sloops Experiment, Caldwell, Salem.  
Relief, Philbrook, Salem.  
Traveler, Caldwell, do.  
Magnet, Wicks, Falmouth.  
SATURDAY, JUNE 16.  
Sailed.  
Brig. Atlantic, Little, Eastport.  
Schr. Superb, Metry, Boston.  
Sloops Betsey, Phinney, Sandwich.  
Georgianna, Eldred, Falmouth.  
Nancy, Harris, Salem.  
SUNDAY, JUNE 17.  
Arrived.  
Schr. Evelyn, Dingley, Providence.  
Worramontague, Wait, Boston.  
MONDAY, JUNE 18.  
Sailed.  
Schr. Betsey, Perry, Nantucket.  
Two-Sisters, Bangs, Dennis.  
Sloops Delight, Phinney, Nantucket.  
Eunice Perry, Sandwich.  
TUESDAY, JUNE 19.  
Arrived.  
Brig. Orion, Mason, Providence.  
Schr. Cicero, Wicks, Falmouth.  
Curlew, Blanchard, N. Orleans, via N. Y.  
Sea-Flower, Soule, Boston.  
Goldsmith, Manchester.  
Superb, Wain Barstable.  
Camilla, Blanchard, Boston.  
Mud, Weymouth, Salem.  
Betsey, Dorchendoff, Boston.  
Three-Sisters, Willard, Salem.  
Sloops Patty, Lummus, Salem.  
Packet, Tappan, Manchester.  
WEDNESDAY, JUNE 20.  
Arrived.  
Brig. Caroline-Smith, Phinney, St. Croix, via N. Y.  
Schr. Eliza-Avon, Blanchard, Boston.  
Polly, Crowell, Yarmouth.  
Fame, Lewis, do.  
Cordelia, Baker, Dartmouth.  
Olive-Branch, Cook, Scituate.  
Sloops Joseph, Baker Providence.  
Elizabeth, Sweet, Ipswich.

## CURE FOR DRUNKENNESS.

JOSEPH B. WALTON has received a recipe for the preparation of the Medicine which has been so successful in the cure of the above terrible disease. A disease which in its progress destroys all that is valuable in man, and which in millions of instances has occasioned premature and miserable death.  
Application for the above Medicine may be made ANONYMOUSLY or otherwise.  
June 22

DRUGS, MEDICINES,  
DYE STUFFS,  
AND BEST GROCERIES.

JOSEPH B. WALTON has recently opened, at the Store formerly occupied by C. Kidrick, opposite the Stone Grist-Mill in this village, and now offers for sale, a general assortment of the above articles.

The proprietor of this establishment in selecting goods, will be governed by the QUALITY and by the quality only.

Orders for Medicines shall receive prompt and personal attention at all hours of day or night. Received above by the last arrival, fresh Sicily

ORANGES &amp; LEMONS.

June 22

## DISTRICT OF MAINE, ss.

L. S. BEITZ REMEMBERED, That on this fifteenth day of June, in the year of our Lord one thousand eight hundred and twenty-seven and the fifty-first year of the Independence of the United States of America, Mr. Benjamin Hale, of the District of Maine, has deposited in this Office, the title of a book the right whereof he claims as Author in the words following, viz:

"Introduction to the Mechanical Principles of Carpentry. In two parts. Part I. Strength and Soundness of Timber. Part II. Statics applied to constructions of Timber. By Benjamin Hale, Principal of Gardner Lyceum. Boston: Published by Richardson & Lord, and Parker Shepley, don, Gardner, Me. P. Sheldon, Printer, 1827."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to an act, entitled, "An Act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

J. MUSSEY,

Clerk of the District Court of Maine.

A true copy as of Record, Attest,

J. MUSSEY,

Clerk of the District Court of Maine.

## NOTICE.

THE STOCKHOLDERS of Gardner L. & W. FACTORY COMPANY, are hereby notified that a meeting of said stockholders will be held at the counting room of their Agent, in Gardiner, on Wednesday the 27th day of June, instant, at four o'clock in the afternoon, for the following purposes, viz:

1st. To choose a Moderator.  
2d. To see if said stockholders will assess a sum of money on their shares, and if so to direct when it shall be paid into the Treasury.  
3d. To act on any other matters and things that may come before them.

By order of the Directors.

SAMUEL J. WELT, Pro. Clerk.

Gardiner, June 9.

## IN 24 HOURS

THE CUMBERLAND AND OXFORD

CANAL LOTTERY,

14th CLASS,

WILL BE DRAWN, IN PORTLAND.

Persons wishing to obtain either of the prizes presented in the scheme below, may do well to call at

P. SHELDON'S

LOTTERY OFFICE, GARDINER,

next door north of the BANK; where were sold, the second prize in the ninth class and the highest in the tenth, and the cash promptly paid. RECOLLECT next door to the BANK—the very place to get money, above all others.

SCHEME.

ONE PRIZE OF

1500 DOLLARS

1	"	"	1000	1	"	"	800
1	"	"	950	12	"	"	100
1	"	"	900	24	"	"	50
1	"	"	800	60	"	"	10

and a great number of 5 and 3 dollars. Whole tickets only \$3, and parts in proportion. Orders enclosing cash or prize tickets will receive as prompt and liberal attention at the above office, as at any other in the State.

The run of LUCK at his office since the commencement of this year, is truly astonishing. In this period he has sold, and paid,

1	prize, of 3000	Dollars.
1	" of 1000	Dollars.
1	" of 600	Dollars.
2	" of 500	Dollars.
2	" of 200	Dollars.
5	" of 100	Dollars.

and a multitude of 50, 20, &c.  
\* Tickets in all legally authorized Lotteries, constantly for sale.  
Gardiner, June 22, 1827. 4 P. M.

## LOST.

THE 2d volume of HUME'S ESSAYS, an early edition—supposed to have been borrowed. Whoever has it will oblige the owner by leaving it at this Office.  
June 22.

## LOST.

A DARK colored GREAT COAT, having three capes and a velvet collar—supposed to have been left at some room by accident. Any person finding it, who will leave it at this Office shall be rewarded for his trouble.  
June 22.

## NEW GOODS,

AT HALLOWELL PRICES!!

J. D. ROBINSON.

HAS recently received an extensive assortment

OF ENGLISH, FRENCH AND

DOMESTIC GOODS,

which added to his former stock, renders his assortment

complete.

Also, a large and first rate assortment of WEST INDIA GOODS, all of which are offered as low as can be purchased in HALLOWELL, at wholesale or retail.

Like-wise, a large and elegant assortment of CROCKERY WARE, &c. &c.  
May 25

## Cows Wanted.

THE Subscriber wishes to purchase twenty new milch COWS for which Cash will be given.  
J. N. COOPER.  
Pittston, June 15.

## OLIVER'S CONVEYANCER.

JUST PUBLISHED,

AND FOR SALE AT THE GARDINER BOOKSTORE,

PRACTICAL CONVEYANCING.

A SELECTION of FORMS of General Utility with notes interspersed. Second edition. By B. L. OLIVER, Jr.  
June 8, 1827.



## POETRY.

## LAMENT.

Oh! fare thee well, dearest, the morning may bloom,  
And deck the wild flowers that breathe on thy tomb,  
But its ray cannot brighten the spirit that's fled,  
Nor awake the sweet corpse from the trance of the dead.

Oh! fare thee well, dearest—the even may close  
The leaves of the bushful and beautiful rose;  
But the fairest of flowers is sunk on its breast,  
The loveliest of roses in slumber is blessed.

Oh! fare thee well dearest—thy spirit, tho' gone,  
Shall live in this desolate bosom alone,  
Till it burst in the splendor of weakness forgiven,  
And immaculate shine in the lustre of heaven.

## THE CONFESSION.

Nay, holy father, come not near,  
The secrets of my heart to hear;  
For not to mortal ear I tell  
The griefs that in this bosom swell,  
The thoughts, the wishes, wild and vain,  
That wander through this burning brain;  
Frail fellow-being! why should I  
Before thee kneel imploringly?  
'Twere worse than madness to believe  
Man can his brother worm forgive,  
Or yield unto the contrite one  
That peace which comes from heaven alone.  
No! let me spend my vesper hour  
In communion with a higher Power;  
The world shut out, I'll lovingly bend  
To my Almighty Father, Friend!  
To him for mercy I'll appeal,  
To him my inmost soul reveal;  
He knows the heart that he has made,  
By each alternate passion sway'd,  
And can forgive it; for he knows  
Its wants, its weakness, and its woes.  
By his protecting pardon blest,  
How sweetly might I sink to rest,  
And sleep his sheltering wing beneath,  
Though 'twere the last dark sleep of death.

## A HEBREW MELODY.

The wave has still as deep a dye  
That breaks on Judah's shore;  
Serene and cloudless is her sky  
As 'twas in days of yore;  
And there the sun as brightly shines;  
But ah! on Judah's holy shrines  
His beam alights no more.  
On Judah's mountains and her plains  
The sately olives stand;  
And still her towering palm remains,  
So lonely and so grand.  
As monarchs of the waste they rise,  
But every blast awakes their sighs  
For Judah's hapless land.  
On Sharon still, to woo the gale,  
The mountain roses bloom;  
And in each wild and woody vale  
The lily cheers the gloom;  
But these in mournful splendor tower,  
And flourish like some lovely flower  
That blossoms o'er the tomb.

## FARMER'S REPOSITORY.

## BROTHER FARMERS.

We must be sure, this month, to improve  
Three thirds of the time!  
Keep your fields (if possible) as well as  
your gardens, free from weeds.

Remember, that you cannot work too  
much among your Indian corn. Rise at  
four in the morning, and plough your fallows  
while the dew is yet wet. Bear in mind,  
that every hoe full of fresh dirt, put carefully  
round your corn, will pay you an hundred fold.

Your beans, squashes, cucumbers, melons  
and cabbages, will pay you well for  
hoeing them often.

Don't let your grass suffer for want of  
being cut. There is a size or glutinous  
matter upon it of much consequence to its  
sweetness and nourishing quality; but  
standing too long, or the rain being upon it,  
it deprives it of this peculiar excellence.  
One ton of hay, cut just in time, and well  
made and got into the barn, is worth two  
tons of that which is sun-burnt, rain-beat-  
and badly gotten in.

Your rye and wheat will soon claim your  
attention. Be constantly on the watch for  
the first good weather to harvest it after it  
is ripe.

Remember, for your encouragement,  
that many are the silent joys of the rural  
husbandman, and honest peasant, who rises  
cheerfully and betimes to his labor. The  
rich and the opulent, who live in the cities,  
may have more dainties; but the industri-  
ous farmer and cheerful laborer, the  
better appetite and better health.

Socrates said, "that we should eat and  
drink, in order to live; instead of living, as  
many do, in order to eat and drink." This  
is most excellent advice; but I must add  
my say thereto, viz. drink neither too  
much cold water, nor too much hot rum or  
whiskey. The last two kill an hundred to  
one of the former; and the immoderate use  
of ardent spirits is the principle source of  
most of the poverty, depravity, and wretch-  
edness in this our world.

And now a word to farmer's wives, and I  
have done. Be help-mates indeed to your  
husband—don't let them or their hired men  
wait for their meals. Remember that a  
shower coming over, will not wait for them  
to get their hay or grain into the barn.  
Take the care of the garden as much  
from them as possible, and be sure to gather  
your seeds as they ripen, and your herbs  
while in bloom. This latter is too much  
neglected. For, let me tell you this fact,  
that a good bowl of herb tea, with soaking  
the feet in a little warm water, for a violent  
cold, saves many a fever, and preserves  
your purses from being drained by a doctor's  
long bill.

## A PENN FARMER.

To take skippers from cheese—Wrap the  
cheese in thin brown paper, so thin that  
moisture may strike through soon—dig a

hole about two feet deep in good sweet  
earth in which the cheese must be buried  
about 36 hours; then take it out, and the  
skippers will be found all upon the outside  
of the cheese, brush them off immediately,  
and you will find your cheese sound and  
good.

## DOMESTIC ECONOMY.

The following proportions of sugar, salt,  
and salt-petre, constitute the famed Ham-  
bro pickle, which has been found to pre-  
serve meat most effectually in hot climates:

Six pounds of salt,  
Eight ounces of brown sugar,  
Six ounces of salt-petre,  
Dissolve these by boiling them in four  
gallons of water. In this pickle, when per-  
fectly cold, keep any sort of fish or meat  
sunk and stopped close.

Fluid is particularly excellent for pork  
meat, and both keeps beef from becoming  
over salt, or hard and dried when dressed.  
*Analectic Magazine.*

Mr. Editor:—I have known many farm-  
ers lose cattle, sheep and hogs, by their  
being choked with roots and apples, and  
other similar articles, and have lost them  
myself, till I found the remedy below.

When an animal is choked, take a quart  
of water, a little more than milk warm,  
and put in it a good large spoonful of soft  
soap, and stir it well, and turn it down the  
creature's throat, about one third at a time.  
I never knew it fail of making them throw  
up. It causes the throat to be slippery,  
and the root is then easily dislodged.

W. LITTLE.

N. E. Farmer.

As the season for currants is approach-  
ing, we have extracted from a work of  
merit, the following easy method of mak-  
ing a very cheap and pleasant drink.

N. H. Patriot.

## CURRENT WINE.

Pick the currants clean from the stalks,  
put them in an earthen vessel and pour  
on them hot water, one quart to a gallon  
of currants; bruise or mash them togeth-  
er, and let them stand and ferment; cover  
them for twelve hours, strain them through  
linen into a cask—thereto put a little yeast,  
and when worked, and settled, bottle it off  
—in one week's time it will be fit for use.

## MISCELLANEOUS.

## A HYPOCHONDRIAC CURED.

A gentleman laboring under a very sin-  
gular species of mental delusion, arising  
from hypochondria, fancied that he had a  
bottle growing at the end of his nose, nor  
could all the reasoning of his friends con-  
vince him to the contrary, although on all  
other points, he was perfectly rational.—  
Medical skill was equally baffled in at-  
tempting to cure his extraordinary aberra-  
tion of intellect: at length a practitioner  
being informed of the case, resolved to ad-  
opt a different treatment. Accordingly,  
on being introduced to the patient, he ex-  
claimed—"How wonderful! I never be-  
held such a sight before!—why you have a  
great bottle hanging from your nose!"  
"That I certainly have," replied the hy-  
pochondriac, "yet would you believe it,  
you are the only person who will credit it—  
every one else maintains that it is a mere  
whim of my own." "Well," cried the  
doctor, "at least we will have it off." So  
saying he seized hold of the patient's nose  
with one hand, while, with the other, he  
gave him such a tremendous box on the  
ear, that he was completely stunned for  
some seconds. Then adroitly slipping a  
bottle out of his pocket that he had brought  
with him for that purpose, he exclaimed,  
"I have knocked it clean off! see here it  
is!" The patient expressed himself over-  
joyed that the operation had been so speed-  
ily accomplished, declared that he was  
perfectly cured, extolled the doctor for his  
miraculous skill, and ever after kept the  
bottle as a memento of his former disease,  
and as an ocular demonstration of the case  
to all who might question its reality.

## WASTE OF TIME.

Do parents—do school committees—do  
our legislators ever think of the waste of  
time, in our common schools? "It has been  
discovered," says President Lindsley, in  
an Address lately published, "It has been  
discovered at length, what indeed was al-  
ways sufficiently obvious, that a boy need  
not be kept at school eight or ten years to  
learn to read his primer, write his name,  
cipher to the rule of three—and to hate  
books and learning the rest of his life. It  
has been discovered that boys may in three  
or four years, be taught a hundred fold  
more, by skillful teachers in a skillful way,  
than their fathers ever dreamt of learning  
at all. This is the grandest discovery of  
our age. It will do more to meliorate the  
moral, physical and political condition of  
mankind generally, than all other means  
ever yet devised."

Squirrels. It is a curious circum-  
stance, and not generally known that most  
of those oaks which are called spontane-  
ous, are planted by the squirrel. This little  
animal has performed the most essential  
service to the British navy. A gentleman  
walking one day in the woods belonging to  
the Duke of Beaufort, near Troy House,  
in the county of Monmouth, his attention  
was diverted by a squirrel, which sat very  
composedly upon the ground. He stopped  
to observe his motions; in a few moments  
the squirrel darted to the top of a tree, be-  
neath which he had been sitting. In an  
instant he was down with an acorn in his  
mouth, and after digging a small hole he  
stooped down and deposited the acorn; then  
covering it, darted up the tree again.

In a moment was down with another, which  
he hurried in like manner. This he contin-  
ued to do as long as the observer thought  
proper to watch him. The industry of this  
little animal is directed to the purpose of  
securing him against want in the winter;  
and it is probable that his memory is not  
sufficiently retentive to enable him to re-  
member the spot in which he deposits  
every acorn; the industrious little fellow,  
no doubt loses a few every year; these  
few spring up and are destined to supply  
the place of the parent tree. Thus is  
Britain in some measure, indebted to the  
industry and bad memory of a squirrel,  
for her pride, her glory, and her very ex-  
istence.  
*Edin. Eve. Cour.*

Magnus and Scion, two celebrated law-  
yers of Pisa in Italy, were frequently oppo-  
sed to each other on points of law. Upon  
one occasion, when the famous Lorenzo  
de Medicis was present, Magnus, finding  
himself very hard pressed by his adversary,  
conceived the idea of forging at the mo-  
ment a law to serve his own peculiar case.  
Scion saw through the trick, and being  
no less cunning than his adversary, when it  
came to his turn to reply, he invented an-  
other law which completely undid the ef-  
fects of Magnus' quotation. The latter  
immediately interrupted him, and called  
upon him to cite the place where the law  
he spoke of was to be found. "It is to be  
found," replied Scion, "in the very next  
page to that you have just cited."

## SIR ISAAC NEWTON.

It is said that when he had any mathe-  
matical problems or solutions in his mind,  
he would never quit the subject on any  
account. And his servant has said, when  
he has been getting up in a morning,  
he has sometimes began to dress, and with  
one leg in his breeches sat down again on  
the bed, where he has remained for hours  
before he has got his clothes on; and that  
dinner has been three hours ready for him  
before he could be brought to table. Upon  
this head several little anecdotes are re-  
lated; among which is the following. Dr.  
Stukely coming in accidentally one day,  
when Newton's dinner was left for him  
upon the table, covered up, as usual, to  
keep it warm, till he could find it conven-  
ient to come to table; the doctor, lifting  
the cover, found under it a chicken, which  
he presently ate, putting the bones in the  
dish, and replacing the cover. Some time  
after Newton came into the room, and af-  
ter the usual compliments, sat down to his  
dinner; but on taking up the cover, and  
seeing only the bones of the fowl left, he  
observed, with some little surprise, "I  
thought I had not dined, but I now find  
that I have."

## WOMEN.

All the influence which women enjoy in  
society,—their right to the exercise of that  
maternal care which forms the first and  
most indelible species of education; the  
wholesome and mitigating restraint which  
they possess over the passions of mankind;  
their power of protecting us when young  
and cheering us when old,—depends so  
entirely upon their personal purity, and the  
charm which it casts around them, that to  
insinuate a doubt of its real value is wil-  
fully to remove the broadest cornerstone  
on which civil society rests, with all its  
benefits and with all its comforts.—*Scott.*

## THE WORLD.

The world which the young man figures  
to himself, smooth and quiet as the lake  
in the valley, he will find a sea foaming  
with tempests and boiling with whirlpools;  
he will be sometimes overwhelmed by the  
waves of violence, and sometimes dashed  
against the rocks of treachery. Amidst  
wrongs and frauds, competitions and anx-  
ieties, he will wish a thousand times for  
seats of quiet, and willingly quit hope to  
be free from fear.

Men are born with two eyes, but with  
one tongue, in order that they should see  
twice as much as they say; but from their  
conduct, one would suppose that they were  
born with two tongues, and one eye; for  
those talk the most who have observed the  
least, and obtrude their remarks upon ev-  
ery thing, who have seen into nothing.

Sleep has often been mentioned as the  
image of death; "so like it," says Sir Thom-  
as Brown, "that I dare not trust it without  
my prayers." Their resemblance is indeed  
striking and apparent; they both, when  
they seize the body, leave the soul at lib-  
erty, and wise is he that remembers of  
both, that they can be made safe and hap-  
py only by virtue.

## THREE FAULTS OF NURSES.

1. To lisp in baby style, when the same  
words in an endearing tone would please  
as well; the reverse should be; the voice  
clear, emphatic, each syllable articulated,  
for imitation. 2. To tell of witches, ghosts,  
and goblins, coming down chimney, if  
they cry; whereas children should be  
taught that, if they behave well, nothing can  
harm them; such superstitions, impressed  
upon young minds, are rarely gotten rid of.  
3. To direct a child to act like a man;  
whereas it is not often becoming for a little  
boy to ape the man; but only to conform  
his demeanor to his age; every age has its  
own peculiar decorum.

## RAILLERY.

As nothing is more provoking to some  
temperaments than raillery, a prudent person  
will not always be satirically witty where  
he can, but only where he may without of-  
fence. For he will consider that the fin-  
est stroke of raillery is but a witticism;  
and that there is hardly any person so mean

whose good will is not preferable to the  
pleasure of a horse-laugh.

## The Dignity of Human Nature

A young Cambridge student, by no  
means a Solomon, being told in the Sen-  
ate house, that previous to matriculation he  
must subscribe to the Thirty-nine Articles,  
replied with vexation, "I have already sub-  
scribed five shillings to about half dozen  
poor people; however, as I would not wish  
to look mean, here's three pence for the other  
thirty nine."

## NEW ARRANGEMENT.

**STEAM BOAT LINE.**  
From Boston to Portland, Bath and  
Eastport.

## EASTERN ROUTE.

THE LEGISLATOR leaves Boston on Tuesday at  
5 a. m. and arrives at Portland same day, eve-  
ning, proceeds on to Bath, where she arrives on  
Wednesday morning.

THE PATENT leaves Portland on Tuesday at 9  
p. m. and arrives at Cranberry Islands and Lubec  
at Castine Wednesday afternoon.

THE PATENT leaves Castine on Wednesday, 6 p.  
m. will touch at Cranberry Islands and Lubec  
and arrive at Eastport on Thursday afternoon.

## WESTERN ROUTE.

THE PATENT leaves Eastport on Friday, at 2 p.  
m. will touch at Lubec, and Cranberry Islands, and  
arrive at Castine Saturday noon.

THE PATENT leaves Castine Saturday, 4 p. m.  
will touch at Lubec, Owl's Head and Boothbay,  
and arrive at Bath on Sunday morning, will leave  
Bath Sunday forenoon, and arrive at Portland, same  
day evening.

THE LEGISLATOR leaves Portland on Sunday, at  
9 p. m. and arrives at Boston Monday forenoon.

## IN ADDITION TO THE ABOVE.

THE LEGISLATOR will leave Bath on Thursday at  
11 a. m. and arrives at Portland same day evening,  
and leaves Portland 9 p. m. and arrive at Boston,  
on Friday forenoon, leaves Boston Saturday, at 5 a.  
m. and arrives at Portland same day evening.

A line of Steam Boats runs from Bath to Gardi-  
ner, Hallowell and Augusta, on the Kennebec riv-  
er, also from Eastport to Robinson and Calais, on  
the St. Croix river.—Likewise from Eastport, to St.  
Johns and Fredericton, N. B. in connexion with  
the above line.

For Passage or Freight please apply to CHS.  
BROWN, General Agent, head of Tilden's wharf,  
or at Andrew J. Allen's Stationary Store, No. 72,  
State-street.

## FARE.

From Boston to Portland,	\$5 00
" " to Bath,	6 00
" " to Portland to "	1 50
" " to Owl's Head,	3 00
" " to Bath,	4 00
" " to Castine,	4 50
" " to Lubec and Eastport,	7 00
" " to Eastport,	5 00
" " to Castine to "	4 50
" " to Lubec and Eastport to Bath,	6 00
" " to Bath to "	3 50
" " to Bath to "	3 00
" " to Owl's Head to Bath,	2 00

Boston, May 25.

## AETNA

## INSURANCE COMPANY.

**J. D. ROBINSON,**  
AGENT for the AETNA INSURANCE COM-  
PANY, of Hartford, Connecticut, offers to in-  
sure  
HOUSES, STORES, MILLS, FACTORIES, BARNES,  
and their contents, against loss or damage by

## FIRE.

The rates of premium are as low as those of any  
other similar institution, and the adjusting and pay-  
ment of LOSSES, as prompt and liberal.  
For terms of Insurance, application may be made  
to the above AGENT, who is authorized to issue pol-  
icies to applicants without delay.

Gardiner, May 25, 1827.

## THE PROTECTION

## INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to in-  
sure Houses, Stores, Mills, Factories, BARNES,  
and the contents of each, together with every other  
similar species of property

## AGAINST LOSS OR

## DAMAGE BY FIRE.

The rates of premium offered, are as low as those  
of any other similar institution, and every man has  
now an opportunity, for a trifling sum, to protect  
himself against the ravages of this destructive ele-  
ment, which often in a single hour sweeps away the  
earnings of many years.

The course the office pursue in transacting their  
business, and in the adjusting and payment of losses  
is prompt and liberal. For the terms of insurance,  
application may be made to the Agent, who is au-  
thorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner Jan 5 1827.

## E. H. LOMBARD,

## AGENT TO THE

## PROTECTION

## INSURANCE COMPANY,

IS DULY AUTHORIZED TO TAKE  
MARINE RISKS,FOREIGN AND Coastwise. Rates of premium  
as low as in Boston or elsewhere. Policies are  
issued without delay, upon application to said Agent  
at Hallowell.

April 27.

## BOOKS, STATIONARY,

## AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY  
**P. S. SHELTON,**  
AT THE GARDINER BOOKSTORE,

A COMPLETE assortment of SCHOOL-  
and CLASSICAL BOOKS, wholesale and retail,  
at the lowest prices. Also, writing, letter, and wrap-  
ping PAPER, at the manufacturers' prices; and a  
complete assortment of ROOM PAPERS, from 20  
cents to 150 cents per roll. A great variety of  
Rodgers', and other fine Cutlery. Quills, by the  
M. very cheap. SLATES per dozen, do. Combs,  
Mathematical Instruments, Scales, &c. &c. com-  
prising as complete an assortment of articles as can  
be found in any similar establishment, and at the  
lowest prices.

Gardiner, January 5.

## HOUSE FOR SALE.

PLEASANTLY situated at Bowman's Point,  
Hallowell, a small dwelling house, two stories  
high, occupied by the subscriber, with about half an  
acre of land, a barn and an excellent well of water.  
Said house is well finished, and will accommodate  
a small family, and an eligible situation for any kind  
of a mechanic. The house will be sold for cash  
or approved credit. For particular information  
apply to the Subscriber on the premises, or E. H.  
LOMBARD, Esq. Hallowell.

A. G. COX.

May 11.

## WANTED.

A QUANTITY of White Beans, if offered im-  
mediately—for which a liberal price will be  
given.

E. G. BYRAM.

April 6.

NOTICE is hereby given, that the subscriber has  
been duly appointed Administrator of all and  
singular the goods and estate which were of  
ELIPHALET PRAY.

late of Gardiner, in the county of Kennebec, yeo-  
man, deceased, intestate, and that he has undertaken  
trust by giving bonds as the law directs: All  
persons, therefore, having demands against the es-  
tate of the said deceased are desired to exhibit the  
same for settlement; and all indebted to said estate  
are requested to make immediate payment to  
W. M. ELWELL, Administrator.  
Gardiner, May 29, 1827.

KENNEBEC SS. TO the Heirs at Law and all others  
interested in the Estate of James Costello, late  
of Gardiner, in said county, Yeoman, deceased,  
intestate.

WHEREAS JOHN BEEDLE, Administrator  
for allowance to the Judge of Probate of said county,  
an account of his administration upon the estate  
of said deceased. You are hereby notified to ap-  
pear at a Court of Probate, to be holden at Augus-  
ta in and for said county, on the second Tuesday of  
July next, to show cause, if any you have, against  
an allowance of the same as made.  
Given under my hand at Augusta, this twelfth day  
of June, A. D. 1827.

A. MANN, Judge.

## NOTICE.

THE Subscriber, having relinquished business in  
consequence of ill-health, is under the necessity  
of calling for an immediate settlement of his de-  
mands. All persons, therefore, who have unsettled  
accounts with him, are requested to call and settle  
the same, and all who are indebted by note, are ex-  
pected to make immediate payment.  
A neglect of this notice will soon be followed  
by a more urgent "greeting".  
May 25

CYRUS KINDRICK.

## REMOVAL.

THE Subscriber takes this opportunity to pre-  
sent his thanks to his friends and the public for  
past favors, and begs leave to inform his customers,  
that he has taken the building formerly occupied as  
a small factory, being the next building west of the  
Gardiner Cotton and Woollen Factory, where he  
continues the business of

MACHINE MAKING  
AND  
BRASS FOUNDRY

in all its branches.  
Having enlarged his conveniences, for the above  
purposes, he flatters himself that he now presents  
greater claims to the patronage of a discerning pub-  
lic than he has before been able to do; and from  
the most assiduous attention to such orders as he may  
be favored with, he hopes to give perfect satisfac-  
tion in every branch of his business.

N. B. The great expense which the subscriber  
has been at in enlarging his apparatus, obliges him  
to call on all indebted to him to make immediate  
payment.

W. INTED. Two or Three active and intelligent  
lad, from fourteen to fifteen years of age, with  
good recommendations, as apprentices to the above  
business.  
April 6.

CALVIN WING.

FOR SALE,  
A PULLING MILL.

SITUATED in the town of UNITY, and in one  
of the most flourishing villages in this section of  
the State, on the main post road from Augusta to  
Bangor. The building is large and commodious,  
and was erected in 1824; and contains TWO  
CARDING MACHINES, a Picker, and all neces-  
sary machinery and conveniences for dressing cloth  
in the best manner.

For further particulars, inquire of  
JAMES CONNER, or  
CALVIN WING,  
Gardiner, April 20, 1827.

## CALL AND EXAMINE.

THE Subscriber has invented a new constructed  
PRESS for HAY, COTTON and any other fi-  
brous articles which require pressing, with which  
the power of one man, may be pressed into 100  
cubic feet per ton; and has obtained Letters pa-  
tent from under the seal of the United States for  
his said press. Those persons who wish to erect  
presses for hay or other purposes, are invited to  
call on him at Gardiner and examine his press, as  
he feels assured from the recommendations of all  
Gentlemen who have examined it, that it is superi-  
or to any now in use. The construction is such that  
the article to be pressed is put into the box about  
nine feet from the lower floor, and is delivered af-  
ter being pressed on the lower floor. It is con-  
structed with two horses so that while one box is  
pressing the other is filled, with which course there is  
no loss of time, as is the case generally in other  
presses now in use.

N. B. THE Subscriber offers for sale the patent  
right of the above press, for Towns, Counties or  
single rights on reasonable terms.

EZEKIEL WATERHOUSE.

Gardiner, March 16.

## NOTICE

TO OWNERS AND PURCHASERS OF  
LUMBER

THE Subscriber hereby gives notice, that he has  
established himself in the Lumber Commission-  
ary business. Having provided himself with convenient  
docks, and places for receiving and piling Lumber,  
he is ready to make liberal advances upon Lumber  
sent to him to sell on Commissions. He is also re-  
ady to make contracts for any species of Lumber of  
whatever dimensions, to be delivered at any port in  
the Northern States.

Consignments or Orders directed to him at  
Gardiner, will receive strict and immediate at-  
tention.  
Gardiner, April 13, 1827.

HOUSE AND LAND  
FOR SALE.

TO be sold a convenient Dwelling House, situ-  
ated on the north side of the Cobblestone Stream,  
in Gardiner, two stories high, with the land adjoin-  
ing, being about one acre; recently occupied by  
Capt. John O. Craig. The situation is eligible.  
Terms liberal.—Price low. Apply to JOSEPH  
SOUTHWICK, Vassalborough, or GEO. EVANS  
Gardiner.

May 4.

## NEW-YORK HATS.

## JUST received from a New-York Manu-

## FACTORY,